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THE NEW LIFE MOVEMENT AND ITS SIGNIFICANCE TO THE CHRISTIAN CHURCH OF CHINA

A Thesis

Submitted in Candidacy for the Degree of

Bachelor of Theology

in the

Berkeley Baptist Divinity School

by

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March 11, 1940
Berkeley, California

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Introduction

Something is happening these days in China. Any newspaper reader knows that. Talk of "revolution," or "uprising," is printed so continually that the West has come to think of China as in constant turmoil, although the West has little idea as to what the turmoil is all about.

There really is a revolution taking place in China. It is a revolution in terms of the New Life Movement. It is a revolution that aims to revolutionize the mode of life of the whole people and to eradicate from the people those habits that are no longer suited to the times and to replace them with a new mode of living in accord with the spirit of the age in which we live.

We know that progress could only come by the break-up of old conservative and corrupt regime and that in the end something better and higher will be produced.

It is the attempt of this thesis to throw a

bit of light upon what this Movement really is and to show the significance of the Movement to the church in China. One chapter will be devoted to the study of the various movements in the past for the salvation of China; a chapter to the nature of the Movement; a chapter on the Christian principles in the Movement; and a chapter on the relationship between the church and the Movement.

It is the hope of the writer that it may help to arouse interest to this most important movement, and inspire the church to greater activity so that China may be more powerfully influenced by the spiritual and moral forces both of the Movement and the religion of Christ.

CHAPTER I

THE HISTORICAL BACKGROUND AND THE ORIGIN OF THE NEW LIFE MOVEMENT

President Roosevelt has given to the people of America a New Deal. Il Duce, Signor Benito Mussolini, has given the Italian people his New Deal in the form of Fascism. The Reichsfuhrer, Herr Adolf Hitler, is beloved by the people of Germany because he has given them his New Deal - National Socialism. And now in China, the Chinese people are being given a New Deal in the form of the New Life Movement by the Chairman of the Executive Yuen and Generalissimo Chiang Kai-shek.

In one of his addresses on the New Life Movement the Generalissimo Chiang remarked:

"The New Life Movement aims at revolutionizing the mode of life of the whole of the Chinese people. It seems by the application of the simplest and most effective methods possible to eradicate from the people those habits that are no longer suited to the times and to replace them with a new mode of living in accord with the spirit of the age in which we live. In other words, the movement stands for the rationalization of the lives of the people and is based on the traditional virtues of

1, From Chinese Affairs, Shanghai

bad habits, to acquire a new spirit, and to live a new life.

If we look back to the time before China had commercial intercourse with foreign countries, we find that the Chinese people did not even then realize what was meant by China as a nation. They considered that the Chinese nation was the private property of the emperor, and that the conquest of the nation was only the change of title from one dynasty to another. The military men using their forces to conquer each other's territory felt that they "Got the World".[1] The allegiance of citizens or officials meant "to serve the ruler" only and not "to save the country". During this period there was no such idea as nationalism, or patriotism.

It was after the Opium War of 1840-1843, the Anglo-French Allies War of 1860, and the Sino-French War of 1883-1885, when China was each time defeated, that she began to realize that she was a backward country, unable to compete with other countries. The Chinese people then began to study how to save China.

At this moment, Li Hung-chang, the Premier of China, was the first, with his followers, to realize the weakness of China. Still they were not farsighted enough.

China as expressed in these characters Li (etiquette), Yi, (justice), Lien (integrity), Chih (conscientiousness)."[1.]

Say what the others will about their New Deals, of the benefits accrued, there is, in the opinion of the writer and many others, not a single one which aims so much at rebuilding and rejuvenating a country from its very foundations, as the New Life Movement of China. Here is the movement which is instilling into a people the importance of courtesy, service, respect for the rights of others and honour. Good as other New Deals may be, which one of them calls for these virtues? Which is based on social regeneration through character building? Which provides for a rational life founded on four words representing virtues which, in turn, can be applied to food, clothing, shelter and action?

Before we discuss the significance and contributions of the movement, let us make a brief survey of recent Chinese history. We notice that several movements have been suggested and put into practice for the salvation of China. The New Life Movement seems to be the key for rejuvenating the country because it is an effort to enable the people throughout the country to discard their

1. An Idiom

They thought that China's weakness was chiefly due to the lack of heavy military equipments and battleships, and that if China could secure such things, she could protect herself. At this time, that is, in 1891, the Chinese navy was constructed under Li Hung-chang. This was the period of emphasis on military equipment as a means to save China.

In 1894, the Chinese-Japanese War began. By this time, China's instruments or munitions of war were better than that of Japan. But the result of the war was that China was completely defeated. Those who considered that China could be saved only by implements of war began to realize that although China needed such equipments badly, if there were no well trained officers and soldiers, China could not achieve her hoped-for success. Consequently, in the winter of 1894, General Wu Chen-fan (胡燏芬) began to train troops in Tientsin, and General Yuen Shih-kai (袁世凱) started his first military training camp in Sao Chang (小站). In the winter of 1895, General Yuen Shih-kai went to Japan to study military affairs. This started a tremendously important controversy. It inspired the famous writer Kang Yu-wei (康有為) to write two verses in his poem, saying that "China expects

to find her devil savior from the creek by giving up the moral customs and music in order to train troops." This symbolized the attitude of the people during this military training period for the salvation of China.

After the Chinese-Japanese War, such realistic scholars and reformers as Kang Yu-wei, Liang Chih-chao (梁啟超), and Tan Tai (譚嗣), gradually secured a fairly good knowledge of European and American systems of education, communication, industry, commerce, etc. They simultaneously recognized the fact that Japan had become powerful because of her development of western education. Therefore, the political reform of 1898, known as the Wu-shih (戊戌) or Political Reform Movement, aimed chiefly to destroy the old Chinese classical examination system. Its purpose is to build modern schools, to introduce scientific courses, to reform the military system, etc. The matter became so urgent that the government issued several edicts a day to hasten legislative changes. This may be called the period of new political reform for the salvation of China.

But the young emperor had reckoned without his mother, the wily Dowager Empress Tsze Hsi, as he issued his edicts intended to modernize China. Suddenly, the Dowager Empress, who held in her hands the real power,

struck, imprisoned the young emperor, executed many reformers and abolished all reforms. Premier Kang Yu-wei's followers were either slaughtered or driven into exile.

Two years later, in 1900, the empress issued the startling order that all foreigners should be killed. Boxers and imperial troops besieged the foreign legation in Peking. Finally after two months, an allied force of foreign troops forced their way to Peking. Eager for revenge, the palaces were looted. The powers dictated severe terms. The Taku forts were razed and a heavy indemnity was levied. In 1908, the United States returned some of its share of the indemnity that it might be used for education. Later, other nations followed suit.

The Chinese people now felt the need for political reform. The intelligent class realized that the power of the Emperor was too great and that the rights of the people were disregarded and progress was being retarded. Consequently, patriots were divided into two parties, both seeking to save China. One was the so-called Pro-Emperor, or Constitutional Party. The leader was Lian Chih-chao (梁啟超). Another was the Revolutionary Party.

The leaders were Dr. Sun Yat-sen, General Huang Shan (黃興), and Chang Tai-yuan (章太炎). At the same time, the corrupt Manchu Dynasty also sent out Commissioners to foreign countries to study modern constitutional systems. This period may be called the period of political revolution working together to save China.

In 1911, the Revolution broke out in Wuchang and China became a Republic. A provisional constitution was adopted and new national laws were promulgated. During this period the far-sighted and morally inclined people considered that the most essential thing was to obey the new law. During the next six or seven years of struggle, the problem still revolved about the question of legal ethics. This, from the time of the Revolution onward, was what they may be called, the period of legal struggle for the observance of constitutional law to save China.

Those who considered that China could survive forever when China had a Congress and a constitution, retreated from such a belief because they learned that Congress and the constitutions could be put aside as dead instruments. Morally speaking, under such conditions, could China be saved? When the intelligent people

came to consider the question of the salvation of China, two points of view developed. One group considered that the whole question rested upon the responsibility of the people. But the mass of the Chinese was illiterate with a lack of intelligence. The intellectual reformers at length decided that the only way out was to commence a mass educational movement with the introduction of a new educational system. The leaders were Chen Tao-shan (陳獨秀), Dr. Hu Shih, and Dr. Tsai Yuen-pei (蔡元培). The other group considered that since the habits and customs of the people had so deteriorated there could be no way toward salvation other than by the development of religion. Therefore, such scholars as Kang Yu-wei and Chen Huang-chang (陳煥章) anxiously aimed to promote Confucianism. Simultaneously, General Tang Chih Yao (唐繼堯) had the same idea of promoting Buddhism, and Chu-ching (徐謙) aimed to promote Christianity. This may be called the period of new civilization and religion for the salvation of China.

Thus, according to the above movements, we may come to the conclusion that the attempts to save China have gradually developed from the political to the social; from the materialistic to the spiritual. The points of view have been powerful and great, and the

1. Tong, Hollington K. "Chiang Kai-shek: Soldier and Statesman," p. 606.

final goal of realization is now in sight.

At this hour of China's need there appeared Generalissimo Chiang Kai-shek, the real leader of China and the strongest man China has produced. His dominating mission is to unite China and consolidate it; and indeed he has united it better than any other man in centuries of history.

The Generalissimo is asserted to be a devout and even ardent believer in Christianity. His life and action are expressed in his favorite passage:

"In order to propagate virtue to the world, one must rule one's own country.

"In order to rule the country, one must first rule one's own family.

"In order to rule the family, one must first regulate one's body by moral training.

"In order to regulate the body, one must first regulate one's mind.

"In order to regulate the mind, one must first be sincere in one's intentions.

"In order to be sincere in intentions, one must first increase one's knowledge." [1.]

Forecasting the future of the Chinese national revolution, and aware of the causes of decline of the

people, Generalissimo Chiang came to the conviction that, if we wish to revive the people and reform society, we must fall back on the old virtues as our guide. The individual needs not only a new standard of action, but a new inner life. In whatever sphere of life or social relationships, civil administration, military command, or other service, the old virtues should be taken as the basic principles of action. To this end, on February 19, 1934, the Generalissimo gave to the people the New Life Movement, in order to rebuild and rejuvenate the country. This movement was started in Nancheng, the capital of the province of Kiangsi. Intended then purely as a local measure, no sooner was it understood than it caught the imagination like wild fire and swept the entire nation. The public warmly approved it as it appeared to be one of the surest ways for the salvation of China.

Looking into China's real situation, its weakness as a nation is due to many causes, but among the more important is the complacent attitude toward the moral, spiritual and material life of the people. If a thorough survey had been made of the conditions and the practices of the people, many undesirable, and

even pitiful, facts would have been recorded.

With a civilization of more than 5,000 years, the Chinese attained long ago a high degree of refinement in matters of food, clothing, etc., but owing to their neglect of the traditional virtues, many of them are still living in conditions of poverty and ignorance.

China has 1,532,800 square miles of territory and abounds in natural resources, which if developed, could easily make the country one of the wealthiest nations of the world. Yet there is widespread poverty and misery. The reason for this degeneration and lack of development is due to individual neglect of public virtues.

China has a population of over 400,000,000, who were formerly well organized in all the essentials of life. Yet because of the neglect of these virtues, Li, Yi, Lien, Chih, they are disorganized, and in general lead a life far below that which they should enjoy.

Again, the percentage of illiteracy has been among the highest in the world. Little or no attention has been paid to public sanitation in towns or

rural areas. As a result, infectious diseases have become widespread and epidemics a common occurrence. Ignorant peasants, tempted by the sweet bait of plunder, became communist and bandits, while those who were willing to toil, were victims of disease or banditry, making any struggle rather difficult. Consequently, many were forced to join their former neighbors by becoming outlaws themselves in order to exist. These menaces, together with natural calamities, such as floods and famines, have rendered living conditions in the interior of China miserable.

Moreover, extortion, bribery and graft became not an uncommon occurrence among government officials and community leaders, who took advantage of their positions to oppress the people for their own selfish aggrandizement.

Therefore, the removal of the existing crude and degrading modes of the people and the correction of the personal failings demand that we must follow the old traditional virtues. Under the present circumstances, when society is in a state of chaos, when perverse ideas have permeated the country, and when the great majority of the people are sunk in pleasure

and indolence, it is difficult to succeed merely through the ordinary processes of education and law. If we wish to reform and succeed, a start must be made first with the rectification of bad habits and the adoption of the basic principles of the New Life Movement. This is a new standard of action and a new inner life. This is why the New Life Movement offers the key to the salvation of China.

As already indicated, the foundation stone of the Movement was laid by the Generalissimo on February 19, 1934, when, in a speech at Nancheng on the occasion of the anniversary of the extension of his headquarters he inaugurated the Movement and explained its significance to the future of China. In all, the Generalissimo delivered five speeches, all of which were devoted to outlining the theoretical, as well as the practical, plan of the New Life Movement. Following these eloquent addresses, leaders of various circles in Nancheng at once became profoundly impressed and indicated their eagerness to put the New Life Movement into practice. Meetings were duly arranged to discuss an emblem for the Movement, as well as to draw up slogans and prepare other publicity matter. This quick response

from all parts of the Chinese nation was doubtless due to the sincere earnest appeal and clear presentation by the Generalissimo.

On February 21, 1934, the first association was formally inaugurated. As soon as the officers had been nominated, work towards the spread of the movement was at once started. So eager were the enthusiasts that the movement should be started without delay, that a meeting was called on the following day, and a decision was reached, setting three stages for the spread and enforcement of the New Life Movement. The first step related to publicity, and this was to be followed by instruction and inspection.

With the participation of about three hundred representatives from various sections of the community, a conference took place on February 26 and, as a result, five committees were chosen to make arrangements for a mass meeting to be held in the public athletic ground at Nancheng on March 11, 1934. In drizzling rain, this mass meeting was held on the date fixed. About one hundred thousand people participated - twice the number anticipated. Unbounded enthusiasm was shown such as had never before been seen in China. Over five hundred public

organizations were represented. Speeches were made by Generalissimo Chiang and other high officials, and a parade was held with the military band in the lead.

Following the mass meeting and other demonstrations, the association directed its attention to the task of instruction and inspection, special emphasis being laid on the behaviour of the pedestrians and sanitation on the part of the public.

During this period, the work of the New Life Movement had branched cut and was initiated in different districts throughout the country. Inspired by the prompt acceptance by the people in different parts of China, the people's movement committee telegraphed to all parts of China, pleading for earnest support by all people in order to achieve salvation for China.

Nanking was the first to respond, a local New Life Movement Association being organized on March 16, 1934. The next day, came news that New Life Associations had been established at Peiping, Fukien, Shanghai, and Chengchow and so forth.

This, in brief, is the origin and background of the Movement. It represents a big task and by no means an easy one. But, with the help of every loyal Chinese there can be no doubt that the New Life Movement will widely

spread and that more great tasks will be achieved for the benefit and the salvation of the people.

CHAPTER II

THE NATURE OF THE NEW LIFE MOVEMENT

The historical background and the origin of the New Life Movement having been dealt with in the first chapter, though briefly, we can now turn to the nature of the movement and discuss its influences in the lives of the people of China.

1. Interpretation of the New Life Movement.

The question, "What is life?" has been asked and has had many answers. Ask any seven people what life is and you will perhaps have eight answers. What is so intriguing about that fact is not the variety of the replies, but that each reply is the reflection of the point of view toward life of the one who offers it. Ask a scientist what life is and he will tell you that life is energy, sometimes unconscious and sometimes purposeful; sometimes blind and sometimes directed; but whether blind or directed, life is energy and that energy is indestructible. You may change the container, but not the content; you may alter the form, but not the fact. A materialist will tell you that life is a fortuitous commingling of atoms of protoplasm. These atoms of protoplasm increasingly tend to condense until the processes of decay set in

called death, which ends the story. To the philosopher, life is thought, a sense of one unending purpose in the universe. To the idealist, life is an adventure into the unknown, and like ships passing into the night, hoping at daybreak to come to their destined harbors, so life runs through the night assured that at dawn it will reach the shores of some undiscovered country. To the moralist, life is a belief in the sense of justice and righteousness. To a glutton, life is sitting before long tables crowded with rich food and rare vintage while an angel whispers in your ear, "Eat, drink and be merry, for tomorrow there will be no more."

Dr. Sun Yat-sen, Father of the Chinese republic, defining the life of the people said, "Life of the people comprises the livelihood of the people, the existence of society, the welfare of the nation, and the life of the masses." The only adequate and satisfying definition of life which we can give is that although life is thus divided into four phases, yet livelihood is the general manifestation. Existence depends upon protection; welfare needs development; and life demands propagation. To satisfy all these needs, we have to resort to activities. And life, it seems to us, is nothing more than the continuation

of activities.

Then, what is the new life? According to Webster's dictionary, the definition of the word "New" is: "Modern, something opposed to old; something which has been renovated or recreated; something which substitutes the old worn out, and unsuitable."

It will thus be seen that New Life means that the old, unsuitable ways of living must be done away with, a new and productive means of living must be introduced and a new orderly life must be adopted to ensure the existence of the people, the community and the country. Therefore, only those who adapt themselves to new conditions, day by day, can live properly.

If an inquiry is made into the lives of the Chinese people, one would easily find many of the unsuitable customs and habits which must be abolished first in order to rebuild the nation. These conditions totally unfit China for taking her place in a modern world. For example:

In the social customs of China, the people have been guided by the principles of "convenience." If a visitor is asked which tea he prefers, he answers very politely, "As is convenient." If, when walking with a

friend, one asks in which direction they are to stroll, the answer is doubtless, "As is convenient." In such matters, however, there is no serious meaning.

It often happens in a theater, that a man will throw peels of bananas or oranges or husks of melon seeds upon the floor. Sometimes a man will talk too loudly, to the annoyance of those about him, but at his own "convenience." Refuse and dirt litter steamers, making communities disorderly and dirty.

Many such people would feel that their liberty was being inconvenienced if they were remonstrated with for their lack of consideration of others. Liberty should mean liberty for others,too. It should mean the observance of the thing that is right and reasonable, with no hope of reward, and the freedom of religious worship should be protected, but the freedom of "Convenience" is but plain selfishness, without any regard to the rights of others.

Again, if officials are hypocritical, greedy and currupt; if people are disorganized and indifferent to the welfare of the nation; if the rich are given to pleasure and extravagance while the poor are low, filthy and groping in the dark, all these would lead to complete

breakdown of authority and discipline, and if allowed to continue, it would be impossible even to lead the present kind of existence very long.

All activities of the human life are bound to change with changing conditions. Time does not stand still, and environment changes with time. Therefore, the life of the people must accord with the time in which they live. A new life is possible where there is a complete break with the old mode of living.

Generalissimo Chiang Kai-shek has faith enough to believe that by living according to the principles of the old virtues, all the people can be trained in the art of self-government. He urges that manners and cleanliness are necessary elements to form a firm foundation for the rehabilitation of China.

But, when the old customs and habits collapse and a new order of life is about to be introduced, it is necessary first to start a movement to train the people to be ready to meet that situation.

In new countries like America or Canada, the founders were able to do straightforward pioneer work in the building of a new social order and society, whereas, in China, hoary with ancient ideas and customs, leaders

1. Madame Chiang: " General Chiang Kai-shek," p.3

had to grapple with a tremendous task in transforming it into a modern state. Putting new wine into old bottles is not always easy. One has to begin with quite fundamental education to develop the popular mind to receptive state so that new ideas can be applied.

"Water always flows over a wet surface, while fire goes wherever it is dry."[1] The function of any social movement is to prepare the wet surface for water and the dry place for fire. This illustrates very well the necessity of the New Life Movement. This movement must start with those well aware of its necessity, and gradually extend to others- from the nearer to the more distant, and from its simpler phase to the more complex. In other words, this movement begins:

a. One's self and gradually by example to extend to others.

b. Civil servants and to general public.

c. Simple matters such as cleanliness and Manners.

d. Easy inexpensive matters taken up first.

e. Public welfare for schools, stations, piers, theaters, parks first to be improved.

This is the meaning of the movement. It is,

1. Chen, Walter Hanming: "The New Life Movement," Vol. II, No. 11, p. 201

indeed, a simple movement, but it is a movement of the people, for the people, and by the people. It is necessary that every individual should live a clean life. The secret of the "New Life" is that one should have a new life first before he tries to influence others. In this way, if the movement expands, social habits may be formed and the social revolution will be attained.

2. Theory of the New Life Movement.

The theory and importance of the New Life Movement was emphasized by Generalissimo Chiang in his inaugural addresses at Nancheng. He said: "In order to bring about the renaissance of the country, armed forces alone could not, and should not, be relied upon. The character of the people must be elevated. Their knowledge must be increased. With the people possessing good character and advanced knowledge, great strides towards progress could easily be made in society, and consequently, the rebirth of the country could be realized."[1.]

To attain this goal it was necessary, therefore, for the people to have something tangible, to put into practice an alert, clean and simple life, and to understand their duty as to the homes and to the families as well as to the nation. Accordingly, the Generalissimo

1. Tang, Leang Li: "Reconstruction in China," p. 38

2. Tang, Leang Li: "Reconstruction in China," p. 39

revived the four ancient ideas, Li, I, Lien, Chih, and made them the basic principles of the New Life Movement. Thus the practical application of measures of social and economic reconstruction are in these four words which have always been regarded as four pillars of the nation.

"Li" - Courtesy - sterling native quality.

"The word 'Li' means reason. It becomes natural law, when applied to nature; it becomes a rule, when applied to social affairs; and signifies discipline when used in reference to national affairs. These three phases of one's life are regulated by reason. Therefore, 'Li' can be interpreted as regulated attitude of mind and heart."[1.]

"I" - Service - right conduct in all things.

"Any conduct which is in accordance with the natural law, social rule, or national discipline must be considered as proper. When an act is not proper or in the spirit of service, or when one thinks proper and does not act accordingly, the act is naturally not right and therefore cannot be called 'I'."[2.]

"Lien" - Honesty - rights of the people; no corrupt officials.

"The word 'Lien' means clear. It denotes

1. Generalissimo Chiang: "Outline of the New Life Movement," p. 7

2. Generalissimo Chiang: "Outline of the New Life Movement," p. 7

distinction between right and wrong. What agrees with 'Li' and 'I' is right and what does not is wrong. To take what we recognize as right and to forego what we recognize as wrong constitute clear discrimination. This is 'Lien'."[1.]

"Chih" - self-consciousness - too proud to stoop to dishonour.

"The word 'Chih' means consciousness. When one is conscious of the fact that his own actions are not in accordance with 'Li' 'I' 'Lien ', he feels disgusted. But the consciousness must be real and thorough so that he will strive to improve the good and endeavor to get rid of the evil. Then we call it 'Chih'."[2.]

In other words, 'Chih' is the motive of action; 'Lien' is the requirement of action; 'I' is the expression of action; and 'Li' is the realization of action. It is also clear that 'Li' without 'I' becomes dishonest; 'Li' without 'Lien' becomes extravagant; and 'Li' without 'Chih' becomes flattering. These show the interrelationship of all virtues in daily life,-if one of these virtues is neglected, there is a black spot.

The application of these four virtues to clothing and food, shelter and action, and the maintaining of our livelihood, may be divided into three phases:

a. Obtaining any materials should be governed by 'Lien' (what is ours and what is not ours). They should be acquired through labour or other honest means; no parasites or strife should be encouraged.

b. The selection of quality should be governed by 'I'. Do the right and proper thing in a particular situation.

c. The manner in which materials are used should be governed by 'Li' which includes natural law, social rules, and national discipline.

Therefore, by observing these virtues, it is hoped that:

a. Rudeness and vulgarity will disappear and that the life of the people will become more refined and in harmony with normal culture and artistic standards.

b. Honest government officials and justice would be provided for all. Begging and robbery would disappear, and officials become honest and patriotic. When corruption ceases, people will naturally pursue more productive enterprises.

c. The welfare of the people will be promoted - infectious diseases and epidemics will be abolished.

d. The percentage of illiteracy will be reduced, and more will be interested in national defense.

1. The Chinese Recorder, May 1937 No. 5, p. 261

2. From Chinese Affairs

e. There will be little temptation to become communist bandits by lure of plunder.

f. Modern control of floods and prevention of resultant famines would be secured.

Thus it is evident that the New Life Movement calls for national regeneration and substitutes a rational life for an irrational. With the people of China having sound bodies and good characters the goal of independence and prosperity will be easily reached.

On the occasion of the third anniversary of the movement, the Generalissiomo spoke over the radio, summarizing the significant changes of the movement as follows: George W. Shepherd writes:[1.]

a. The New Life Movement shall not become a political instrument in the hands of any party or clique. It belongs solely to the people.

b. The staff at New Life Movement Headquarters and in the local associations have no official rank. They have no authority to issue documents and regulations other than those which come from the President.

c. The chief emphasis of the Movement is to be upon the development of character through living principles of Li, I, Lien, Chih. "New Life is not something to promote, but a life to be lived."[2.]

d. The New Life Movement is distinctly a movement and not an organization, primarily concerned with establishing and perpetuating itself as a permanent institution. The movement will co-operate with and assist all agencies at work in improving the social life of the people.

It should be very clear from the foregoing that every citizen of China is under the obligation of living the New Life principles. However, it is also clear that this movement can not do the spiritual work which only the Christian church is qualified to do. The church in relation to this movement will be discussed in the following chapter.

3. Influence of the New Life Movement.

No one will deny that the New Life Movement has had a great influence on officialdom as well as on the people of China. Today in China one finds 'New Life' slogans on clean walls; special attention is paid to the abolition of unsuitable customs and the improvement of public sanitation. Following are some of the notable accomplishments:

a. The abolition of unnecessary expense at celebrations and festivals such as weddings and funerals.

It has been an undesirable custom in China to be exceptionally extravagant in celebrating birthdays and weddings and in entertaining friends. The movement has its influence in many parts of China and many have adopted the most economic ways in doing things.

b. Regarding clothing, the movement advocated the use of national products. Clothing should be cut to fit and should not be designed along strange lines. Undesirable styles in women's dresses were prohobited. A return to modesty and economy is necessary.

c. Public gambling. Gambling establishments had been operated in many parts of China and many believed that it would be a difficult task to suppress this evil. However, through this Movement, within a brief time, gambling was successfully suppressed in Fukien and many other provinces.

d. Public health. A cleanliness campaign was organized with the hope of enlisting the general public in sanitation. As to food, the leaders advocated that all eatables should be properly washed and thoroughly boiled before being eaten. In the preparation for food the people were asked to pay attention to cleanliness. Thus the Movement calls emphatically for a new and hygienic life. Offices

and homes are clean; students are industrious and disciplined; roads have been built; cabarets and dance halls discouraged; places for mixed bathing have been abolished; no tipping is allowed. Relief homes for poor women and institutions for opium addicts now provided. All these accomplishments are credited to this Movement. It is hoped that all over the country people will follow the example that has been given and put the New Life into practice. Then a new day will come to China.

In order to carry such influences to all parts of China, four important plans are being mapped out:

a. The training of personnel for the work of the Movement;

b. An examination of the customs of the general public with a view to abolishing all bad habits;

c. The spread of the Movement step by step in order to achieve a real New Life for the people and to give them an entirely new environment; and

d. The organization of movements for education, afforestation, highway construction, a saner and more disciplined life, etc.

The seeds of the New Life Movement were sown in 1934 but already the harvest is beyond estimate. As already mentioned, this Movement is a movement of the people, for

the people and by the people. With the further help of every loyal Chinese, the new China, to which the founder of this movement has unselfishly given his life, is assured.

1. John 3:3

CHAPTER III

THE CHRISTIAN PRINCIPLES IN THE NEW LIFE MOVEMENT

1. The Movement emphasizes a New Quality of Life.

While the world has made many new inventions and sought out and discovered millions of new secrets, yet the people of this age are more anxious for up-to-date or new things than ever before. The farmer as well as the machinist seeks the latest patent, the followers of fashion the latest cut in dress, and the world as a whole is grasping for something new. While these things comfort us, how anxious should we be to have the new quality of life.

The essence of Christianity is a 'New Birth.' "Except a man be born again he cannot enter the Kingdom of Heaven."[1] This is the primary concern that brought Jesus to the world. But what does Jesus mean by being "born again"? Does he not mean the establishing of a new life in place of the old? If a man cannot get rid of his old life and be born anew, he can not enter the Kingdom of Heaven (the ideal society). There is a passage in the 30th verse, 18th chapter of Ezekiel which says: "Repent and turn yourselves from your transgressions, so iniquity shall not be your ruin." In other words, throw out completely the evil of the past and create within you a new heart. This is new life from within and the right place

1. Madame Chiang Kai-shek: "New Life from Within," p.20

to begin the regeneration of a nation.

Our Christian faith is primarily concerned with the inward life of the heart and the mind. The beginning of the Christian life is really a radical and permanent moral change wrought in the spiritual nature, and commonly referred to as the "New Birth." "A change in the growing prupose, reformation of habits and life, and continuation by the Holy Spirit of new ways of living."[1.] We say that cleanliness is next to godliness and when Christians think of cleansing, it should first of all be inward cleanliness. Christ took particular pains to point out to the Pharisees,who were always fussing about outward forms of cleanliness, that a man's heart determines the quality of his life.

The New Life Movement is based on this principle, "the new heart", and therefore is deeply concerned with the inward as well as outward qulity of life. It is concerned with the cleanliness of one's own life and surroundings. As already has been said, the chief emphasis of the Movement is upon the development of character. New life is not something to promote, but a life to be lived. It is a quality of life within ourselves, a standard of value that influences every thpught and action. It is an effort to help the people to discard their bad habits, to

acquire a new spirit and live a new life.

The Generalissimo broadcasted a message to the Christians of China at Hankow on Easter Eve, April 15, 1938, in which he said:

"In recent years during my spare time, in the midst of strenuous work, I have initiated several social movements among which the New Life Movement has met with some success. Notwithstanding, I feel that there is a tendency in this Movement to stress outward performances at the expense of improvement of heart and an emphasis on material things to the neglect of spiritual values. Wherein lies this weakness? It is because some misunderstand the New Life Movement and merely adopt a new form of conduct without acquiring a new spirit within. The result is that such persons act only under an outward urge and drop back to their former state of inertia when the urge is withdrawn. As a matter of fact, Civility, Righteousness, Integrity and Modesty are all part and parcel of a new spirit within. Only those who truly manifest this new spirit within, may be said to have the new life. I would, however, make this further contribution today by adding that if we wish to realize the virtues of the New Life Movement, we must not only have a new standard of action,

1. A message broadcasted by the Generalissimo to the Christians of China on Easter Eve April 15, 1938 published by Chinese Christian Literature Society, Shanghai, China.

2. Radio Broadcast speech by Madame Chiang on February 19, 1937 Chinese Christian Literature Society, Shanghai.

but a new inner life."[1.]

Madame Chiang once remarked: "The New Life Movement, as it is, comes from the higher authority down to the rank and file. It has an odor of formality and external authority. I do not say that they are not helpful, but they are not enough. The new life must come from the changing of hearts. That is not to be accomplished by posters and addresses only....."[2.]

Thus the movement emphatically declared that the most important factor in reconstruction is the spiritual renewal of the people and the improvement of their character. We can not create the social life of the people,-history has a long start of us in that, but it is within our power to regenerate it, and wholly transform it by breathing into it a new soul.

Two striking things about Christ are that He lived what he preached; He had faith that could remove mountains. The New Life Movement emphasizes that if we are to carry through this breath-taking venture of pointing the way to a new social order, we shall also need both of these qualities. It is the principle of the Movement that men live up to the highest ideal known to them and move forward in faith.

2. The Movement calls to Service and Sacrifice.

1. Luther Smith: "And So I Preached This"p. 19

One of the great principles in our Christian religion is that of service and sacrifice. The common rule with men is: Let us get what we can. The Christian rule is: Let us give what we can. To us Christians sacrifice is no mere duty but it is a life, and the only way to achieve life.

There are people in the world who have tried the pursuit of money and social distinction and discovered that the way to life does not lie in these directions. "But what is the secret of gaining life? Had you asked the ancient Greeks, they would have told you "Know thyself." That is important and that is what modern psychology says, but that is not enough. Had you asked the Romans for the way to highest life, they would have answered, "Control thyself." Have a moral backbone of your own. See what you want and stand where you want to stand, but that is not enough. Had you asked the Epicureans, they would have replied, "Enjoy thyself." "Eat, drink and be merry for tomorow we die." But that alone is not the way of achieving life. Had you turned to Jesus of Nazareth and asked him what is the way to life, He would have replied: "Deny thyself." "If any man would come after me, let him deny himself and take up his cross and follow me." To Jesus,

1. Matthew 10:39

the spirit of service and self-giving is the most beautiful thing in life.

Such a principle Jesus set forth in even more searching manner on one occasion. At the turning point in his career Jesus began telling his disciples that instead of his winning an earthly triumph, his enemies were to gain their ends, and he must suffer at their hands and die. In answer to their protest he gave them this lesson. "To try to save your life when duty brings danger or death is simply to lose it; and to give up your life in daily service or in some supreme devotion, is to find it."[1.] Against the real life thus found the whole world cannot be weighed in value. Keeping is losing, spending is gaining: that was Jesus' principle of life.

Thus through words and works, Jesus manifested the reality of His serving and sacrificial spirit. In order to accomplish his task of saving the individual and the world, He, with an unalterable purpose, an unmovable faith, and a spirit of fearlessness, willing to sacrifice His very life and all things for the cause of righteousness, struggles to the end.

1. The Chinese Recorder, May 1937, p. 279

The New Life Movement is based on this principle, the principle of service and sacrifice. It challenges us to endure all that may be involved in the Cross. It calls us to make some decision at the price of our comfort, and if need be, of our necks. At the very heart of the Movement are hardships, endurance, suffering - a Cross. Without them there can not be New Life

Madame Chiang once received a letter from the Church of Christ in China which shows us how much responsibility we should carry in bringing New Life to the people round about. The letter says:

"The Bible Women's Association of Canton has issued a prayer card with the design of the New Life Movement and the Cross. Their aim is to have a league of prayer of at least a thousand who promised to pray for China each morning as they arise. On the first day of issue two fathers bought cards for each member of the family so that the children might form the habit of praying daily for China." [1.]

The Cross in the background of the New Life Movement! It has always been there. However, here the cross means not sadness, but triumph. Without it there could not possibly be new life for any of us. If one reads carefully through the public addresses the Generalissimo has

1. Matthew 6:24

delivered on the New Life Movement, one will notice that sacrifice, service, blood, and the sweat of labour, are referred to frequently as the only way out for individuals and the nation. He has frequently remarked that Christ, as a young man, willingly gave up his life for the cause and that China will not be able to solve our own great problems until more are ready to do likewise.

The cross of endurance is the centre of the Movement. Those who have failed are those who have refused to pay the price of living the new life. "You can not serve God and Mammon;" [1] you can not live a regenerated, vitalized life and at the same time live or maintain a selfish attitude toward society

Perhaps one reason why the Church in China has been slow to engage in the work of rural reconstruction is on account of the hardships involved. Many Christians are accepting all the benefits of the Christian faith without caring to accept the responsibilities and hardships. At such a time as this Christians in China should honestly face the fact that they have not accustomed themselves to enduring hardness as good soldiers of Jesus Christ. In this they are weak. In the words of

1. Isaiah 8:18

2. Article by Mr. R. Y. Lo on "Christians! Support the New Life Movement"in China Christian Advocate.

the Prophet, "We are at ease in Zion."[1.]

The Movement challenges its followers to endure, to give themselves and to engage in the main battle of our day.

The Generalissimo is not a mere promoter of the New Life Movement. He himself adheres strictly to its principles. He leads a simple rational life, he does not smoke or drink, and has simple food served at all his meals. Each day he sets aside a period for spiritual improvement. The application of the principle is, "Establish your own life before establishing others."[2.]

Again we see missionaries from various parts of the world, who have established themselves throughout China, are actively carrying out the great principles of the Movement. Both in near and remote provinces the missionaries do splendid work and are passing on this new life to other people. They have suffered great handicaps, however. In some regions they have had to endure not only opposition but persecution. Likewise, hard-working college trained men and women are willing to go to the interior of China in bringing New Life to thousands of village people. Madame Chiang writes:

"When we were desperately in need of college

1. Madame Chiang: "New Life from Within," p. 14

2. II Peter 1:5

trained women to actually live in the Communist recovered villages of Kiangsi we appealed to Ginling College. The President, Dr. Wu I-fang, Chairman of the National Christian Council, (whom I have asked to read these remarks) in consultation with other members of the faculty, has sent us qualified, unselfish, hard working graduates who are a credit to that already famous institution. We now say, 'If Ginling College recommends a graduate for rural work, don't ask any questions, tell them to send her immediately'. "[1.]

Such unselfish sacrificial spirit is the theme for the Movement and of our Christian religion. The mission of Jesus Christ was a mission of voluntary sacrifice. From the incarnation to the grave he carried the cross. His disciples may not have been convinced by His miracles; they were not persuaded by His teachings, but it was the continual offering of Himself upon the altar of His fellows' need that won their hearts. They look into His face and are moved to believe Him. Likewise those who are concerned with the national regeneration of China must adhere strictly to the principle of the Movement. They must not only have a new quality of life within but also a spirit of willingness to bear the Cross. "In your faith add virtue."[2.]

3. Movement advocates Social Redemption.

Christianity is inward and spiritual, but it is not a mere perfunctory ritual. It is not just mystical brooding, nor is it abstract contemplation. The cry of the child was heard by Jesus and the cry of the mother of the child. When the reader turns to the New Testament, he finds in Jesus' teaching a great recognition of the individual, a clear enuniciation of the individual's worth and possibilities. But we must constantly remind ourselves that Jesus' respect for personality did not stop with an interest in individuals. In Jesus is seen also a full recognition of the meaning of the group to which the individual belongs, and of the effect of associated living. He was deeply concerned with the welfare of society, and talked incessantly about the Kingdon of Heaven, wherein dwelleth righteousness and justice for all.

Today in China the children cry aloud in the streets and in factories for school and play, for love and sympathy, for better homes and better food, for care of the body and the soul. The New Life Movement, as its title implies, is actually a social revolution. But a social reform movement can never expect to achieve any great success unless the physical needs of the people

1. "Great Sayings" compiled by Kum S. Lee, p. 21.

are taken into consideration.

Some declare that the things the Movement promotes do not go far enough. The real question of the masses, they say, is one of livelihood. Therefore such principles can hardly be expected to serve as rules of conduct for those who live from hand to mouth and do not know where their next rice bowls are to come from or what the morrow may bring. Kuang Tze teaches that before a man can know decency he must have enough to eat and wear, or as the Greek philosopher Aristotle said, before a man can be expected to be virtuous he must have a competence. Again, Benjamin Franklin said, "Poverty often deprives a man of all spirit and virtue; it is hard for an empty bag to stand upright."[1.]

Realizing the importance of the needs of the people in the process of national regeneration the New Life Movement calls not only for a new quality of life within but emphasizes also the material aspect of the problem. It is the purpose of the Movement to assist the people in the development of agriculture sothat they will have enough to eat. It endeavors to promote the textile industry so that the people will have enough to wear. And it tries to help the people to solve their housing and transportation problems by building more houses and

repairing canals and roads. The Movement believes that when these forces are set in motion the living conditions of all people will eventually be improved. These are what the "New Life" includes.

Perhaps it is fitting at this point that we should review some of the things that the Movement stands for, and perhaps more important still outline the pressing needs of the nation.

a. Economic betterment

The poverty of China is due to the existence of so many people who cannot produce anything of their own and who live on others. The productivity of the people must be increased. We must develop our immense natural resources and avoid waste. It is the mission of the Movement to help to relieve the poverty of China and remove the source of civil strife.

We remember when the New Life Movement was inaugurated in Kiangsi, one of the first things it did was to establish welfare centers where the economic and social needs of the people might be studied and gradually relieved. Throughout the nation it will continue to focus attention upon the economic factors underlying the needs of the masses. Without this, New Life will be incomplete. Banditry and rebellion will cease only when the people have enough to eat.

b. Education

There is no debate in China regarding the importance of education. Every class of people is convinced of the need of it and is ready and eager to take advantage of educational opportunities whenever financial difficulties can be overcome. The growth of the modern school system throughout China is phenomenal. However, it remains true that ignorance and superstition still influence the people to an alarming extent. Owing to the fact that between 70% to 80% of the Chinese people are illiterate, the average man and woman needs more education that she may be able to vote intelligently and be a patriotic citizen.

The New Life Movement presented this challenging situation to the college students of China and received a hearty response. Both college men and women spend time in their own or neighboring villages teaching summer schools for both children and adults and holding popular lecture courses in the evening. It is hoped that through the Movement educated people everywhere will catch this spirit of service and voluntarily do what they can in their immediate neighborhood so that in a short time illiteracy may be greatly reduced.

c. Health and Recreation

Most great men have been strong and healthy. The Chinese are a hardy people. The strength of the people is the strength of the nation. If the children grow up into young men and women with sickly bodies, then the nation is in peril. It is a principle of the Movement to call for a new and hygienic life. A perfect people in a modern country must possess perfect and healthy bodies. The Movement urges that the deplorable and unhealthy state of conditions should give place to a clean, samitary, laborious and simple new life in order to bring about healthy minds and refined character. With the people having sound bodies and good character the goal of independence and prosperity will be attained.

The Movement also stresses the leisure time of recreation. Last summer a student from a Shanghai college, visiting his home village in Kiangsu, discovered that a large percentage of the people were spending their leisure time gambling; without discoursing on the evils of the gambling he hastened back to Shanghai where he purchased and borrowed a few outdoor and indoor games, including a small radio. He worked with the young men of the village in cleaning and white-washing an old temple and in levelling a playing field. Within a few days he had games and competitions in progress for the younger members of the community,

and victrola and radio entertainment for those who preferred to be less active. From his knowledge of the outside world and from the newspapers and magazines he gave a series of evening lectures on subjects of interest and value to the community. When the time came for him to return to his studies at college the village schoolmaster had already taken charge of these activities and they are doubtless still in progress.

Thus we see that the New Life Movement is based upon the fundamentals of the Christian religion, "The new birth", "the bearing of the cross" and the Kingdom of God" - the ideal society. Therefore, the responsibility of Christians to share in the task of its promotion cannot be evaded. Otherwise, it will be meaningless to repeat daily, "Thy kingdom come." The greatest question as to whether all of us Chinese Christians have the quality of life and the intelligence to understand the Movement and to share in its promotion, is, of course, still unsolved. What Christians can add to the Movement is another important question and what the Movement can contribute to the churches needs also to be discussed. These are discussed in the following chapter.

CHAPTER IV

THE CHURCH AND THE NEW LIFE MOVEMENT

Any exact observer of modern China, whatever his own views regarding religion or his attitude toward Christianity, would find it necessary to take serious note of the Christian movement in Chinese life today. In fact, no picture of present day China that omits this feature can be considered complete or true. Christianity is not only one of the essential facts, but it is a creative force which must be taken into account as one looks forward into China's future.

The purpose of the thesis has been to present the origin, the nature and the Christian principles in the New Life Movement. In the present chapter the endeavor will be made to focus attention upon the Christian Church in relation to the Movement and to remind ourselves that the church can no longer stand apart from the development of modern China. The whole of the Chinese nation is on the march. The Christian church must march with it. Beacon after beacon is being lighted across the country, warning the people that they must arise to attack the strongly entrenched social evils of our day, and to help usher in the new order of things. The bugle call of the New Life Movement is sounding clearly in the dawn of China's new day.

The main task of Christianity is the building of character, helping man to build a better world. Both Christianity and the New Life Movement have the same goal - the welfare and the happiness of humanity. In view of this similarity of their objectives we shall consider what the Christian church can add to the Movement and what the Movement can contribute to the life of the church.

1. What can the church add to the New Life Movement?

There are, of course, many areas in which the church may make a contribution to the Movement, but we are obliged to make a careful selection. Here we mention three of the major activities in which the church throughout China may help to the Movement in bringing new life to as many people as possible.

a. Co-operation with the Movement in all forms of Social Service

One thing that society asks of the church is that it should show men how to meet the pressing problems of their day. In the midst of a poisoned social atmosphere a strong religious faith should act not merely as a gas mask to protect its wearer, but it should also be as a cleansing breeze that gradually changes and purifies the dwelling place of men. To fulfill such mission a closer

1. Sermon by H. A. Wiyyenbach at Union Service, Canton, February 28, 1937

co-operation with the Movement is needed.

Oftentimes there appears what seems to be an increasing body of opposition to the New Life Movement. Men claim that the suppression of gambling is reducing the revenues and making people dissatisfied. The ruthless suppression of opium is also affecting that national revenue as well as denying many a long enjoyed pleasure. They say that one must give the people freedom or they will be discontented and a discontented people is a danger to the peace of the state. "Stop the New Life Movement, or at least water it down sothat it will be palatable!"

What has the church to say about this? In the New Life Movement we have a valley of dry bones which, inspired by the spirit of Christ, can become a great army of the Living God. A Chinese pastor once remarked: "Oh yes, the New Life Movement is excellent but we must go carefully. If we support it too vigorously, we should be in a bad way, should there come a change of government."[1.] Is that the attitude of the church toward the Movement?

There is a challenge. Shall we enter whole heartedly into this Movement of co-operation or shall we shrink back and plead that we are only concerned with men's souls, forgetting that thousands of these souls are being destroyed by the cruelties of un-Christian social structure? Let the

church of China and the New Life Movement unite in a grand effort to bring new life to the people of the towns and the villages through all formsof social service. As in response to the seasons the trees have born their fruit and the fields their grain, so the Christian church has responded to seasonable co-operation with the Movement.

One of the outstanding examples of co-operation between church and Movement is in the health plan for the nation. The first public health body in China, the Council on Health Education was carried on for years under Christian auspices. Now the National Christian Council has a medical secretary assigned to this work of cooperation. Let me quote an incident:

A few years ago the Central Health Administration at Nanking had four thousand dozen tubes of smallpox vaccine available for use in country districts. The New Life Movement was appealed to, through its medical advisor, Mrs. Shepherd, and she immediately arranged with local New Life Movement Associations in a few of the provinces to co-operate with mission hospitals, schools, and country churches in conducting vaccination campaigns in nearby villages. Health authorities have not yet perfected their machinery for reaching all the neglected areas, and, until they have, here is one place that the church is still able to serve the people. One-fourth of

1. Madame Chiang: "New Life from Within," p. 9

1. I Corinthians 6:19

the available vaccine has been applied for, and is now being distributed. Sixty thousand people are being vaccinated through the combined efforts of government health stations, New Life Movement Associations, hospitals, schools and churches. Indeed the kingdom of God is real when it brought abundant life into all parts of life of the people.[1.]

Christianity has been styled in China as materialistic, because in Christian lands have developed most of the modern scientific inventions which today go to make life longer and more comfortable. Other nations, such as ancient Greece, have given us the elements of physical sciences fully developed and they have become the common possession of all. In China we are rapidly introducing these modern ways of living to our people, and they are accepting them without question. The Apostle Paul dignified the physical life of man when he said, "Know ye not that your bodies are the temple of the Holy Spirit.....?"[2.] A more comfortable life is desirable for all, and not merely for the privileged few. Surely it is one of the responsibilities of the followers of Christ to see that "New Life" is put within the reach of all.

b. Spiritual reinforcement.

The second way in which the Christian church may add to the New Life Movement is through spiritual reinforcement.

It should be remembered that the Movement is not a rival of the church and can not do the spiritual work that only the church is qualified to do. After all the genius of the church is to give men a spiritual rebirth and send them out to fight life's battle equipped with the whole armor of God. Others can do many of the obvious things that need to be done, only the church can give spiritual life. The church must not become so busy about other things that it runs the danger of neglecting its main business of remaking men.

China's greatest need is a spiritual need. Many other thoughtful and earnestly patriotic Chinese admit that also. That need the spiritual force in Christianity alone can meet. Illiteracy, poverty, isolation, prejudice and influence that break down moral sanctions must be put away through the Movement. But in building the new China the most potent power is Christ and the men and women that Christianity can produce. God calls His church to project the Christian character and influence into all the realms of life and so help to purge it.

There has been an awakening on the part of Chinese Christians in their responsibilities toward the State. Prayer services for national leader and for the nation, in times of crisis, have also fostered the interest of the rank and file of Christians in the welfare of their

countfy. Now thousands of Christians are praying daily that God will deliver China out of all her troubles. This is one of the most practical forms of patriotism and one that will go far toward bringing about a strong spiritual unity. Moreover there is no better service that one can render the country than to seek to give her a spiritual force by praying for her. The praying soul is always gentle and vigorous. There are countless ways in which Christianity can take part in the many patriotic activities around them but there is none greater than prayer. The New Life Movement urges that such prayer be offered daily in every church throughout the country.

Of course Christians do believe that human efforts are absolutely necessary if the Movement is to be successful at all. But human efforts, even after having been exerted to the utmost, may still fail to accomplish anything. The Christian belief is that divine help can be invoked. We need guidance and wisdom from above to assist us in our effort to make good. This spiritual force that Christianity possesses seems is another contribution Christians can add to the New Life Movement.

c. Linking the Movement with the Christian message.

It would seem that to be a member or citizen of

the New Life Movement, one has to possess the fundamentals of the Christian life. To be a good Christian, one must have willingness and enthusiasm for all that the New Life Movement means. Surely there is no conflict in the messages proclaimed by Christianity and the Movement; both aim at salvation of mankind. If there had been no Christianity there would not have been any new life to uplift China. Had not the fine parents of Madame Chiang been so steadfast in their faith, had not the Generalissimo learned of the Light of the World, and from it gained wisdom and vision, perhaps vindictiveness and savagery would today be taking the place of peaceful cooperation in the task of reconstruction of the devastated land. If missionaries by their zeal and their sacrifice and service had not awakened the admiration of the Chinese people, today there would not be so many loyal Christians among the Chinese people.

Though there is no conflict between the aims of both, yet the contents are different. Christianity proclaims that the transformation of human character, the making of bad men good, the satisfying of the intellect, the cleansing of the conscience and the comforting of the hungry heart are possible only through the power of Christ. Only the power of Christ can "breathe through the pulses of desire His coolness and His balm."

The New Life Movement has no concrete example to

follow. It lacks a central personality. It seems to be a collection of teachings and indeed it has produced some very fine things in the way of ethics. It was not a new ethical code that the Generalissimo wished to promote; he was only reviving China's age-long virtues and urging the people to apply these in their every-day life. But unfortunately living by regulations and codes, high as it is, has its penalty also. It is a life that can get very, very dry. When you live merely by ethical code, you either become cynical or you become a hypocrite. That is what happened to the Pharisees. So people whose life is pitched on that plane alone sooner or later find themselves in that condition. It is high time for us Christians to add to the Movement the unique teaching and message of Christianity. When the message of Christianity comes into this picture of ethical rules and regulations, something new comes in. Here is an illustration that will illustrate this point.

When a boy gets into school, he has to know all the rules and regulations of the school, so that he can pass through without infringing too many of them. Suppose, while he is learning these rules and regulations, at the same time this school boy comes unconsciously under the personal influence of one of the great masters on the staff of that

school. It is still the same boy, the same school; but it is no longer the same life, so far as that boy is concerned. In that life you still have the rules and regulations; but there has also come into that life a personal influence. The rules and regulations of the school are dry bones; they have no transforming power in the life of that boy; but the influence of that great personality on the staff of the school, once it touches the boy's life, unconsciously begins to work changes.

What Christianity can add to the Movement in the person and spirit of Christ may perhaps be thought of as the personal influence of this man in the life of that boy. We have to know all the rules, regulations, traditional virtues, but on top of that, we are not merely adhering to a code, but have surrendered to a personality. We have not given ourselves to something that is dead, but to some one who is living today.

Truly we ought to link our message with that of the New Life Movement. We must see the absolute standards of Christ along with the four principles of the New Life Movement. If we apply these four principles in our daily living, surrendering the self to God, we will certainly have new life. I am certain that every Chinese Christian who is willing to live such a life, is cooperating in the

best way with the Movement.

2. What can the New Life Movement contribute to the Chinese Church?

a. It gives an opening for the manifesting of the religious dynamic.

As we have indicated before, the New Life Movement is actually a social regeneration and can not do the needed spiritual work. Being concerned with national regeneration, everybody in the country should participate in it. Every citizen of China is automatically a member of the Movement. Hence the obligation of every citizen is the living of the New Life principles. The question before the church is whether or not the Movement can give men or women power to live the new life. However, self-examination reveals the fact that there are a great many areas of life in which Christians fall far short of the New Life Movement standards. The real question, then, is not how to draw a circle which shall be inclusive or exclusive, but "Do they or do they not live the 'New Life'"?

Christ frequently told his disciples that they were not to fashion their lives according to this world. Yet many of us have so become a part of this world that it is hard to see any difference between us so-called Christians and our non-Christian neighbors. If others are

greedy for money, so are we. As goes the world, so go we, and the new life is not much in us. Perhaps we need a spiritual tonic that will give us a new interest in life. The Movement challenges us Chinese Christians for the manifesting of a modernized and vitalized life.

The principles of the Movement, Orderliness, Cleanliness, Simplicity and Frugality, cover most of the activities of Christians. Thus we see that the Movement is not asking one to leave one's Christian faith out of one's activities but, on the contrary, wants one to put it in. If every Christian who has studied the meaning of the New Life Movement will immediately begin to concern himself with the quality of his own life and the cleanliness of his own surroundings, that is the first thing that this Movement asks. One of the slogans in the Movement is "Plant trees and beautify surroundings." Here is something that Christians can do immediately. Are there untidy corners within the homes or around the house? Let us clean them us and keep them tidy. If servants are careless, let us not scold them but train them in more desirable habits. In other words let us Christians give outward expression to the inward joy which is a part of our inheritance. In every way let us make life wholesome and attractive.

One of the cardinal principles of the Movement is Lien - honesty. In 1923, the 12th year of the Republic, Dr. Sun Yat Sen gave to the nation guiding principles for future progress, stressing Love and Honesty toward each other. He urged that each one take the responsibility of national Revolution, practicing Love and Honesty, and each one becoming an example for others to emulate. It is fitting that every Christian should ask himself the question, "Am I honest with myself, with my family, with others?"

Living the vitalized life is not a mere duty. It is a great privilege for every Christian. Chinese Christians must make sure that they are living up to these standards set up by their Master and the Movement.

b. It presents a greater challenge to the Christian enterprise.

The resurgent energy of the New Life Movement presents a challenge to Christians to introduce their enterprise more fully into the rich heritage of privilege and responsibility for service. It asks the church that she will not only proclaim "the acceptable year of the Lord", as she did in the first generation, but also lay hold on the other items in the program of Christ and apply them to the need of the world.

The New Life Movement is marked by creative energy. To match it there must be a renewal of spiritual power in the Christian enterprise capable of producing fresh spiritual activity. In the atmosphere of these new days the Christian enterprise cannot content itself with efforts that are weak or negative. It must be so closely related to the divine sources of power, that it shall present itself a worthy match for the freshened eagerness inspired by the principles of the Movememt.

The effort of the Movement to renew connection with the older tides of Chinese culture and life and to recover the traditional virtues, demands of all Christian workers more sympathy with the teachings of China's own prophets. They need to know how to present the Gospel of Jesus as the fulfilment of that which has been good and truein the old days.

The social reconstruction of the New Life Movement brings another challenge to the Christian enterprise. There are many who say today that such reconstruction can be conducted without religion, that religion has, indeed, nothing to add of vital energy to the task. Christianity must re-affirm and more particularly demonstrate the necessity for the dynamic that comes from the example and and person of Christ in all Movements that make for recon-

struction and true progress. The optimism and courage of the New Life Movement are not enough in themselves to produce the transformations in personal life and social conditions needed in China. Here is the challenge that the Movement offers to the Christian church, to show how men must link themselves to the resources of God if they are by any means to maintain the persistence and the energy needed for the long task of changing human life and transforming society.

The Christian Chruch may rejoice in the Movement, for if she can accept all these challenges, it will be possible to link the promising energies of this vast movement with the Christian undertaking.

c. It gives the Christian church a large plcae in Chinese society.

The New Life Movement gives the church a large place in Chinese society, and a standing that has not been previously so frankly acknowledged, but it grants this status believing that the church and its institutions have spiritual vitality. The New Life Movement does not mistake the church for a mere social service agency. It knows that within Christianity there is life of both quality and quantity, for it can be passed on to others.

The attitude of China today toward Christiantity is different from what it has been in the past. The people realize that in the midst of her political chaos, social revolution, and economic ruin, what light there is in the darkness of China today is the light which shines from the Church. The purpose of the Christian church in seeking the good of China is generally recognized. During the recent Japanese invasion of China a large sum of money raised for famine and war relief was entrusted to the Christian leaders for distribution among the suffering people. Missionaries have been appealed to by both officials of the government and those opposed to it for settling disputes between them. Many are willing to study the teaching of Christ, and some have openly accepted the faith, and joined the Chruch. One of the oldest, if not the oldest non-Christian daily paper, which has the largest circulation in the whole of China, was willing to issue a special Christmas number, which contained many especially written articles on the significance of the advent of Christ, and the various activities of the Christian movement in China. The country has an open door and the people have an open heart for the Gospel message. Furthermore, there is apparent a desire for Christian and church co-operation in reconstructive projects that implies

1. Matthew 5:6

recognition of the religious dynamic as one of the essentials to China's rebuilding. In other words, China has passed from a mood antagonistic to religion.

The New Life Movement opens up a remarkable opportunity for the Church to bear witness for its Lord and Master. Work by Christian groups in prisons,, military hospitals, orphanages, and settlements, is all very much appreciated by the people. Social service by Christian groups everywhere is highly desirable, particularly where New Life may be born from within. The word of our Lord, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled,"[1.] has its fulfilment in China. Until quite recently most of those who have accpeted the Christian faith have been men and women of the humbler and less influential classes. The better educated and more influential people of the land generally looked upon Christianity with distrust and contempt. It was, in their estimation, a religion for the unlearned and ignorant. It was quite beneath their dignity to take any serious notice of this foreign religion. The Bible was too simple for them and the church too common

1. Matthew 15:18

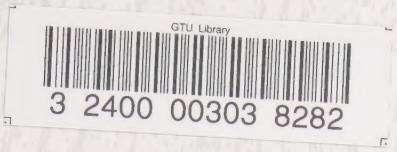
place. Now such attitude toward the Church has been changed. High officials participated in the platform addresses given before Christian organizations. Generalissimo Chiang Kai-shek's significant Easter message is indicative of the attitude some of China's leading spirits take toward Christianity. Truly the country is more widely open to Christian message than ever before. Furthermore, the New Life Movement has opened channels of service to the Christian church. In this new channel the Church has a large place to fill, providing that it is willing to move forward.

In conclusion, the main object of the New Life Movement is to substitute a rational life for the irrational, and to achieve this we must observe "Li," "I", "Lien," and "Chih," in our daily activities. The greatest Teacher that ever lived has told us that "what goes on in a man's heart determines the quality of his life."[1.] If this Movement implies a change of heart then let us Christians support the Movement and make that change together on this sixth anniversary of this great spiritual movement. May the Church hold the torch of light and not let the New Life Movement down! May it be that before long, through these two forces working fervently in China, there may

1 Matthew 5:17

spring up a new civilization which will undoubtedly help to rebuild the nation, bringing a fuller and more modern life to all of her people.

In the words of Christ, "I come not to destroy, but to fulfill,"[1] is so true of what is happening in this movement. He hasnot destroyed any of the values of these traditional virtues that we have known in the past; but He has lifted them up, sanctified them, and made them mean more to us than before we knew Him.



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